

GOD'S CALL

T O

Unconverted Sinners,

To turn to the Lord.

Plainly shewing every poor Sinner the miserableness of his estate, and how great an enemy he is to himself; that though the Lord be daily calling to him, to turn and live, and professeth he delights not in the death of a sinner, yet for all this will go on, and die.

Also the Happy Condition of the People of God, in that they have such a Father that had rather see their Conversion, than Condemnation.

And lastly, to the Terror of wicked and ungodly men is set forth: That if they will not turn to God that they may live with him in Heaven, they shall dye, and be tormented with the devil and his angels in hell fire.

Math. 18. 3. *Except you be converted, and become as little children, you shall in no wise enter into the Kingdom of Heaven.*

By T. P. K

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GOD'S CALL TO Unconverted Sinners.

Ezekiel the 3. Chap. 11. Verse.

Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his evil way and live; turn ye, turn ye from your evil ways, for why will you dye, O house of Israel!

The Great God that made the Heavens and Earth, and all the living Creatures therein, and hath redeemed you by his Son Christ Jesus; You that were lost and undone sinners, to you hath he sent his Gospel, the glad tidings of Peace, and to you hath he given this priviledge, that as many as believe on him shall have eternal life; as many as turn to him shall live, and those that turn not, shall dye. This is the unchangeable Will and Law of God, that wicked men

must turn or dye. For see the very words of Christ, *Matth. 18. 3.* Verily I say unto you, except you be converted, and become as little children, ye cannot enter into the Kingdom of Heaven. And *John 3. 3.* Without holiness no man shall see the Lord. And in the *11th Psalm*, verse 5. The Lord loveth the righteous, but the wicked his soul hateth. So that it is brought to this, that wicked men must turn or dye.

I. From which words you must observe, First, the pity and love of God to lost undone Soules, that he condescends to reason the case with them thus, Why will you die? That the Almighty and powerful God should stoop to dust and ashes, herein is his great power shewn! That he delighteth not in the death of a sinner, but rather that he would turn and live. God would not have them go in the way that leads to Hell, but calls to them daily by the mouth of his Prophets, to turn and live, and tells them, there is no peace to the wicked, *Isaiah 48. 11.* *Isaiah 37. 21.* God tells them, The love of the world is enmity with God, and if any man love the world, the love of the Father is not in him. Yet for all this, worldly they are, and worldly they will be: If the way to hell be through the world, then to hell they will go.

Oh that men would see the folly of their
 own wayes, and turn to the Lord, then
 should they see the Lobelines and Beams
 that is in the wayes of God, and the Tor-
 ment and Anguish that followes the love of
 the World! Oh that wicked men would
 thus converse with their own Sules! Is it
 so, that I must turn or dye, must be convert-
 ed, or condemned; Its time for me then
 to look about me: how have I foolishly ben-
 efitted the loss of my precious soul these many
 years? how comes it to pass that God should
 take more care of my soul, than my self? Oh
 God forbid that I should neglect this any lon-
 ger. Must I turn, or dye? Oh happy day!
 oh happy hour that is that's left me to Re-
 pent in! Now will I set on a resolution to
 get assurance of my Salvation, before I give
 any sleep to mine eyes, or slumber to mine eye-
 lids. By the grace of God I'll resolve pre-
 sently to turn, and to forsake my former cour-
 ses, and gibe my self up to the guidance of
 the Lord God. Shall the Lord be thus
 compassionate to my poor Soul, as to deligh-
 t in my Salvation, and shall I miserable
 Wretch delight in my Damnation? shall
 God say unto me, Turn? and shall I not re-
 solve to turn?

I. Consider first, what it is the in-
 dubitable and unchangeable Law of God, that
 wicked men must turn or die, Romanes 8. 8.
 Rom. 8. 8. if any man be in the flesh, he cannot
 please God. Psalm 11. 15. The Lord loveth
 the righteous, but the wicked his soul ha-
 teth. Psalm 7. 15. The wicked shall be tur-
 ned into hell, and all the Nations that forget
 God. These texts are plain enough to the
 know of every poor soul; If thou art one
 that believest, here is enough to satisfie thee,
 that wicked and ungodly men they must ei-
 ther turn or dye, be converted or condemned;
 if you see not, 'tis because you are wilfully
 blinde: To what purpose doth God send his
 messengers to warn you? If you will not be-
 lieve God by the mouth of his prophets, who
 both intreat you to be reconciled, yet you
 lend the deaf ear to them; Yet let me tell
 you, if you will not hear the voice of God
 here pronouncing sentence of Salvation to
 you, yet you shall hear his voice pronouncing
 the sentence of Condemnation against you
 hereafter

I beseech you therefore, as you love your
 souls, not to quarrel with God and his word,
 but stoop to it. Are you yet unconverted?
 Know this, that ere long you must be con-
 verted or else condemned. I beseech you
 there.

therefore neglect not your owne happinesse
 any longer, lest you be guilty of your owne
 blood. Read but the eight verse of this 33. of
 Ezekiel, and you shall see how the case stands;
 When I say to the wicked, Wicked man, thou
 shalt surely dye. If thou dost not speake to
 warn the wicked man of his way, the wicked
 man shall die in his iniquity, but his blood will
 I require at thy hands. You see there that
 the Ministers of the Gospel must preach,
 and you must hear: And let me tell you, it
 is easier to hear of hell, than feel it, and yet
 though you think it an unwelcome Doctrine,
 that the Ministers of the Gospel should gall
 your tender ears with Truths that seem so
 harsh and grieuous, yet it is the duty of e-
 very faithful Minister of Christ, to deal tru-
 ly and faithfully with Soules; soe we shall in
 no wise escape, unless we strive to enter in
 at the narrow way which leadeth unto life;
 For Salvation or Condemnation will sud-
 denly bring all things to an end, and when
 it is too late, we shall hear some crying out,
 (What have I done? What foolish courses
 have I taken? upon what low accounts have
 I ventured the eternal welfare of my poore
 soul? would I had but considered this a little
 before? but alas now it is too late, the Sen-
 tence is past, and I am hurried into ever-
 lasting

lasting destruction.) Consider this all you that forget God, That your day of pleasure will last but a little while; your Laughing will be turned into Mourning, your joy into Anguish, your small and short pleasure here, will be turned to eternal pains and torments hereafter.

2. Consider this, all ye wicked and ungodly sinners, that if you will but yet unfainedly turn to God, it is his promise that you shall live, and not die. The Lord professeth that he taketh no delight in the death of a sinner, he would rather they would turn and live. God doth not shut up the doore of Mercy against you, but you shut it against your selves: Mercy stays for you, patiently waits for you, yea, Christ himself waits for you: Oh how happy might you be, if you would but turn to him! and if you turn not, here is a messenger of Wrath, death to be pronounced against you; there is a wrath that you are already under, and a death you are born under, and it is you that brought this death upon your selves: There is also another Death, which is a remediless death, and a much greater torment than the first Death, and this Death falls on all those that are unconverted. God first offers you mercy, if you will turn; and to those that will not turn,

he

he sends this Message, That they must expect
 nothing but condemnation. If you will come
 at the call of Christ, you shall be converted:
 If you will become new creatures. God hath
 not a word of Damning Word or Death to
 speak to you; but on the contrary, Life, and
 Joy, and Peace, Heaven and Happiness: the
 oldest sinners, the worst sinners of you self, if he
 will but turn, he shall have Mercy and Sal-
 vation. Oh then, if you love your Souls,
 turn. Build on Christ the Rock and New
 Foundation, Learn to mortifie the flesh, and
 live after the Spirit.

If you will but turn, and come into a way
 of mercy, the Lord will be ready to entertain
 you. If you trust in God for Salvation, he is
 engaged by his promise to save you.

The Lord will be a Father to none but his
 children; he will save none but those that for-
 sake the World, the flesh, and the Devil,
 and that come into his Family, to be mem-
 bers of his Son, and have communion with
 his Saints. But if they come not to Christ,
 and are condemn'd, 'tis long of themselves, for
 Gods doors are open, and he is still ready to
 receive you, if you turn to him with all your
 heart; for his Promises are yea and Amen.
 and he will not fail in the least tittle of what
 he hath said; if you repent, you shall be saved;
 and

and if he hath said, they that repent not shall be damned, his word shall be fulfilled; For God is truth, and in him there is no lie.

3. Consider this, That God taketh delight in mens Salvation, but not in their Damnation: He had rather they would turn and live, than go on in sin and die: The conversion of sinners is the delight of his soul, yet that justice might be executed, and his Truth fully vindicated, God is resolved, if you will not be converted, you shall be condemned; Yet God is so far your friend, and against your Condemnation, as he beseecheth you to be reconciled; warns you of the danger you lie in; sets before you Life and Death, and desires you to accept of his mercies, and not to damn your own souls; but if this will not do, then he is resolved on your Condemnation, and commands his Prophets to say unto you these words (O wicked man, thou shalt surely die!) It is in vain for you to look for Heaven, or to hope for it, for it can never be while you remain in this unconverted, dark, and dead condition, for in this state you are his enemies by nature. Yet for all this, the Lord taketh pleasure in the Conversion of his enemies: For if God had rather you were Damned than Saved, he would not then so much in-

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treat you by his daily kindnesse, by giuing
 you all the meanes of this life to lead you to
 Repentance; he would not set so many Ex-
 amples before your eyes, no nor wait on you
 so patiently as he doth from day to day, from
 year to year; there are not signs of one that
 taketh pleasure in your death.

If it had been his delight to haue seen you
 go to Hell, how easily could he haue done it
 long ago: How easily before this time could
 he haue catched thee away in thy sins, with a
 Curse, or an Oath, or a Lye in thy mouth, in
 thy Pride, in thy Drunkenness, in thy deri-
 ding the wages of God: How easily could he
 haue stopped thy breath, or tamed thee with
 his Plagues, and made thee sober in an-
 other world? How easie a matter is it for
 God to rule the Tongue of the prophaneest
 Reuiler: tye the hands of the most malicious
 persecutor; God can make them know that
 they are but worms: If God should but frown
 upon any sinner, how soon would he drop into
 the Grave?

If God should giue Commission to Angels
 to go and destroy then thousand sinners, it
 would quickly be done: How easily can God
 snatch sinners away in a moment, and set
 them before his Dreadful Majesty, where he
 shall see ten thousand times ten thousand glo-
 rious

rious Angels waiting at his Throne, and thou at the Bar pleading thy cause. Should they ask thee these words, (What hast thou to say against thy Creator, his Truth, his Servants, or his holy Writings? now plead thy cause, what canst thou say in excuse of thy sins? now give an account to thy Maker of thy life, of thy time, and of all the mercies thou hast had.) Oh how would thy stubborn soul have melted, thy proud lips have been beaten down, thy stout and proud words turned into speechless silence. A word of his mouth would take thee off this present life: If he should say unto thee, Live no longer, or live in hell, thou couldst not disobey: What canst thou say? doth the Lord take pleasure in thy death? surely he doth not. If he did, he would not, he could not have given his Son to redeem us from death. Christ then would not have sweated drops of Blood for us, had he taken pleasure in our death, he would not have been so long in fastings, praying all night; neither would he have suffered his bitter and cursed death upon the Cross, pouring out his Soul a Sacrifice for our sins, if he had delighted in our death. If you had but heard Christ bemoaning the estate of disobedient and impenitent people, in Matthew the 23. and 27 verse. Oh Jerusalem, Jerusalem,

saalem, how oft would I have gathered thee as a Hen gathereth her Chickens, but ye would not. If you had heard Christ on the Crosse praying for his persecutors, (Father forgive them, for they know not what they do) would you thought he had delighted in the death of the wicked? If you will not believe this, you have the Word and the Oath of the Lord for it, and dare you question the Word of God, or the Oath of God? For God hath sworn that his pleasure is not in their Death, but in their Life, as in Hebrews 6. 13. 16, 17, 18 verses.

We intreated therefore, oh thou uncontrited sinner that hearest these words, to ponder a little with thy self who it is that taketh pleasure in thy Damnation: Certainly it is not God, he hath sworn he takes no pleasure in it. Wouldst thou not say you swear, and curse, and lie, and blaspheme, and drink, and do all this to please God; neither do any that bare the image of God take pleasure in your death: God knows it is small pleasure unto his servants, the Ministers of the Gospel, to see how manly you venture your eternal Estate, and how wilfully you run into the very flames of Hell.

It is small pleasure for any of the servants of God, for to see your carelessness in

in the waves of God. Who is it then that takes pleasure in your death? none but the three deadly Enemies of your Soules, the World, the Flesh, and the Devil.

The Devil takes pleasure in your sin and death, and you cannot please him better than to see you run into all manner of uncleanness, to see you Drunk, to hear you Curse, and Swear, and Lye, this is his delight. It is the delight also of wicked men, and it is pleasing to your flesh; It is the flesh that would be pampered, that delights in Sports, in Lust, in Idleness, this is the God that you serve.

O wretched Sinners! O miserable undone Soules! Should the Flesh be pleased before your Maker? Will you displease the LORD, to please your brutish Appetites? Is not God worthy to rule the flesh? If he shall not rule it, he will not save it, then what will become of it? I fear it is preparing for its own Displeasure. Dost thou love strong Drink, and sweet Meats, and thy Ease, and Sports, and to be some body in the World? But doe you love the Curse of God with it? Do you love to stand trembling at the Bar of God, and to be judged to everlasting fire, and to be tormented with Devils for ever. Are thy pleasures here on
 Earth,

Earth which endures but for a time, worth the suffering of eternal fire.

Consider these before you go any further, which I am sure every man hath reason to consider, that hath a soul to save, or lose.

Therefore if you will go on and die, rather than turn and live, remember it was not to please God, but the Devil, the World, and the Flesh; And if men will damn themselves to please themselves, and run into endless torments for delight, and have not the wit nor grace to hearken unto God or man that would reclaim them, what remedy, but they must take what they get.

4. Consider this also, That the Lord hath quit himself of the death of sinners; If they are condemned, it is long of themselves; they dye, because they will dye. Oh unprofitable, rebellious Children, that will not hear the voice of their Father. May not God say to you, as he said concerning the unprofitable Vine-yard, Isaiah 5. Chap. and 1, 2, 3, 4 Verses, Judge I pray betwixt me and my Vine-yard, What could I have done more that I have not done in it? I planted it in a fruitful Soyl, I fenced it, and gathered out the stones, and set the choicest Vines, yet it will not grow and bring forth fruit. Thus may God say, and lament over England,
Oh

Oh unprofitable England, what shall I doe
 with you? I have planted you a glorious
 Church: I have watered you with the dew
 of the glorious Gospel; I have made you
 Men, and endued you with Reason, I have
 given you a Righteous, Perfect Law, and
 you have broken it, you have despised my
 Gospel, and you have undone your Soules:
 May not God in Justice take the Right of
 his Gospel from us, and give it unto o-
 thers that may make a better im-
 plement of it to his Honor, and their eternal Wel-
 fare? What could God have done more
 than he hath done for us? Hath he not wait-
 ed long on us? Hath he not intreated us to
 turn, by the mouth of his faithful Ministers?
 hath not his Holy Spirit been often stirring
 with our hearts, and saying to our Soules,
 (Turn, turn sinner, whither art thou go-
 ing? What art thou doing? Dost thou
 know what will be the end? How long wilt
 thou hate thy friends, and love thy enemies?
 when wilt thou deliver up thy self unto God,
 and give Christ Jesus thy Redeemer full
 possession of thy Soul? When shall that
 once be?) Hath not the Spirit thus plead-
 ed with thee? Hath not Life been set before
 you, and the Thrones of Heaven? And hath
 not the certainty of the everlasting torments
 of

of the Damned been declared to you. If you dye now, it is because you will dye: You will not have this man to reigh over you, Luke the 19. chapter, and the 14 verse.

O you foolish people, and unwise, Why do you requite the LORD thus? Isaiah 1. 2, 3, 4 verses. Why doe you forsake the Lord for nothing? Why doe you neglect Eternal Life, to hunt after the chaff and feathers of this world? Wherefore do you spend your money for that which is not bread, and your labor for that which profiteth not? Isaiah 55 chapter, 1, 2, 3 verses. Awake now and see your own folly; Seek the Lord while he may be found: Call upon him while he is near. It is the Lords promise, If the wicked man will forsake his evil way, and the unrighteous man his thoughts, and turn to the Lord, he will have mercy on him; and to our God, and he will abundantly pardon. The Devil cannot pardon sin; no, it is in Gods power onely: And as it is in his power onely to pardon, so he hath a will to pardon; for oft hath he proclaimed his free Inhabitations to poore Sinners, Revelations the 22 Chapter, the 17 Verse, Let him that is athirst come, and whosoever will, let him come and taste of the water of life freely.

Oh stiff-necked and uncircumcised in hearts and eares, that thus are willing to ruine themselves! when God hath called, you would not come: How know you how soon you may provoke God to resolve you shall not taste of the Wedding Supper? If you dye unconberted, all the world cannot save you. Oh wretched Sinners! why will you be so cruel to your selves? Know you not this which is a real Truth, That you must turn, or burn? If you keep your sins, you must keep the Curse of God with them: You love your Lusts, your Drunkenness, your Gluttony, and will not let them go; would you have them bring you to Heaven? If you expect that, it is impossible; for there entreth none that is unclean, Revelations 21 Chapter, 22 verse. For what communication hath light with darkness? Or what concord hath Christ with Belial; You see then I hope by this time the case is clear, that you must resolve to turn, or dye.

Objection. But you will ask me, How shall we turn, we have no power of our selves? I will therefore give you a few helps by the way, before I conclude.

Oh poor sinful Soul that would be conberted, and turn to the Lord, consider the necessity

cessity and nature of Conversion: You must here consider,

1. From what you must turn, that is in a word, from carnal self, from the flesh that would be pleased before God; from the world that is the enticing Bait to allure your souls; from the Devil, the secret Angler for your souls; and from all wilful sins: and then you must turn to God the End, and to Christ the way to the Father.

2. The second Help is this, Attend upon the Word of God, that is the ordinary means to turn souls to God; be often in Hearing, Reading, and Meditating upon the holy Scriptures.

3 Thirdly, Be frequent in Prayer to God, confess and lament before God your former Sins, beseech God to pardon what is past, and to give you his Spirit to lead you into his wares, and beg of him to be your Guide and your Keeper, to save you from all the subtle temptations of the Devil, who watcheth for your souls.

4. Fourthly, Give up your self wholly to the Lord Jesus Christ, the true Physician of your souls. John 13 6. For there is no other Name under Heaven by which you can be saved. 'Tis he is the Way, the Truth, and the Life, there is no coming to the Father, but by him.

5. Fifthly, If you mean to turn to Christ, do it believingle; trust God with all you have, entertain no low thoughts of God; let this be upon your hearts continually, That God is able to save to the uttermost, all that come unto him by faith.

6. Sixtly and lastly, Be sure to neglect no time, but do it speedily. To day, while it is called to day, hear the Lords voice, and harden not your hearts: If you be not willing to turn to day, you will not be willing to turn to morrow: Call this to minde, that as long as you neglect this Work, you are under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of hell. Up then presently, and flie as for your lives, for you have stayed too long already, and wronged God too long. For his sake therefore turn; if not for his, oh for your own precious Soules sake, resolve to turn and live: stand not waivering any longer, for it is not a matter of trifling, but of eternal moment; for if you dye in your sins, you dye eternally, and then you are undone for ever.

Let me adde one Use more, which shall be of Terror to affrighten those that are not resolved yet to turn.

Use. You unconverted sinful wretches that always her the Holy Ghost, as your Fathers did,

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did, so do you. Know assuredly, that the
 righteous God will not be mocked: For if
 you turn not, you shall surely dye, and be dam-
 ned; its as sure as if it were already done,
 at the Dreadful Day of the Lords appearing:
 the Hills nor the Mountains shall not hide
 you from the presence of the living God. Are
 not you, he that hath neglected the tender of-
 fers of the Gospel? Have not you turned
 your back against God? Is it not just then
 that God should turn his back against you?
 When you call and cry unto him, have you
 not deserved this Sentence to be pronounced
 against you, Go ye cursed into everlasting
 burnings? What shall I say to you? Oh you
 careless unregarding souls that wilfully run
 into your own destruction! What can you
 say when you appear before the great God?
 Can you lay the blame on him? No, you
 cannot, he hath left you without excuse, for he
 hath done his part as to our Salvation, if we
 dye then, it is because we will dye, and will
 be damned: Had you been but willing to have
 been saved, you might have layen in Abrahams
 bosom, but now you must, to the grief of all
 your friends, be tormented in hell with Di-
 ves, and shall not have this request granted
 you, To have one drop of water to cool your
 tongue, whereas you might have enjoyed
 Heaben

Heaven and Happines after Death, if converted ; now you shall enjoy nothing but hell and horroz, because you dye unconverted.

Therefore be perswaded all ye poore miserable Soules that are as slaves of Satan, be perswaded while you have a Day of Grace, to turn and live , and not to go in sinne and dye.

Which shall be the dai'y Prayers of
your poor and unworthy Servant
for the sake of Christ,

T. P.

The end of all is , Sinners turn,
Lest in Hells flames thou ever burn,

F I N I S.



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